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The Steady Advance of Communism

Fr. Francis E. Fenton

It is now nearly 70 years since Communism began its drive towards world domination. While it has met with an occasional setback here and there in the course of that period, its overall worldwide progress has never been decisively halted. Gradually the free world has become ever smaller and the Red slave empire ever larger so that today at least a half of the population of the earth is subjugated to Communist tyranny. Untold millions, of course, have been murdered along the way. In Communist China alone ("so-called Communist China" were the words used by Mr. Ronald Reagan some months ago) a minimum of 34 million human beings has been put to death since the Reds took over that nation some 40 years ago. (As utterly revolting as that figure surely is, the annual rate of murder by abortion here in "Christian" America, be it noted, is proportionately far greater.) Under the Reagan administration though, the murderous regime of Red China has increasingly become the "good guys" while the free Chinese, our allies on Taiwan, are being ever more abandoned by the "anti-Communist" government of the USA.

And so it goes. The conservative rhetoric uttered by Mr. Reagan on the subject of Communism is a masterful thing to behold—but the record belies the rhetoric. Now in his fifth year in the White House, and apart from the isolated instance of the Grenada action, the Reagan administration has failed to take decisive action to date against the steady advance of Communism around the world. On the one hand billions of dollars are spent on defense programs while, on the other, massive aid and trade with the Communist murderers continues, the same enemy who is supposedly the sole reason for the military buildup in the first place. To many honorable and knowledgeable Americans, all of this—and much, much more—is a very suspicious state of affairs indeed. But is not Ronald Reagan a staunch conservative thoroughly dedicated to moral principle and patriotic ideals? Is he, really? If so, how explain his endorsement of the legislation making the birthday of the pro-Communist Martin Luther King a national holiday, his approval of the Genocide Convention, his virtual abandonment of anti-Communist Taiwan, his appointment of pro-abortionist Sandra Day O'Connor to the Supreme Court, and so on? No, Ronald Reagan is not what he appears to be but he is a superb actor and a super politician.

But, again, if President Reagan is, in fact, a true-blue anti-Communist, when, pray tell, are he and his administration going to take conclusive action against the Reds in Central America—and, specifically, in Nicaragua which is near to becoming another Cuba? The Sandinista government in Nicaragua is, of course, a Communist government (with Conciliar Church "priests" in some of its top posts!). Or are Mr. Reagan and Company going to dillydally until, say, the Communist thugs overthrow Mexico?—and that wouldn't take much doing! How long more is the Reagan administration going to carry on hopeless negotiations with the inveterate Soviet liars before the USA takes whatever action is necessary to destroy the Communist government in Nicaragua—and the one in Cuba as well? While I make no pretense at having any expertise in either military or political affairs, it certainly doesn't require any superior intelligence to see that, the longer decisive action by this country in Central America is postponed, the more securely will Soviet Russia and its allies be established there—and, hence, the greater the task of eliminating them at some future date.

And so, as the Communist enemy steadily advances around the world and moves closer to our nation's border, one wonders just at what point the USA is going to start fighting this satanic evil. If this country doesn't at long last take a firm stand against the atheistic Red menace and effectively oppose it, then, apart from an act of God, it may soon be too late. And the place to start is Nicaragua. Let Mr. Reagan cease his anti-Communist rhetoric and prove that he is what he claims to be by taking decisive action against Communist Nicaragua and Communist Cuba—and by calling a halt to the American government's financing of Communism around the world. Multitudes of the American people actually believe that the powers that be in Washington are anti-Communist. Nothing could be further from the truth for the record shows quite the opposite. But, please God, that situation can be reversed if Mr. Reagan is, contrary to the suspicions of many, an honorable man and has the courage to do what must be done in regard to Communism before time runs out. †

Pray
The Rosary
Daily

America's Catholic Heritage (Part I)

THE SPANISH FATHERS

Jill Wiesner

Lord! Eternal and Almighty God! who by Thy sacred word has created the heavens, the earth, and the seas, may Thy name be blessed and glorified everywhere. May Thy Majesty be exalted, who has deigned to permit that, by Thy humble servant, Thy sacred name should be made known and preached in this other part of the world.[1]

This prayer of Christopher Columbus is the first-known Christian prayer to be offered in our hemisphere. Columbus, the 57-year-old Genoese mariner, commissioned Admiral of the Ocean Sea by Queen Isabella of Spain and known for his devotion to the Blessed Virgin Mary and to Saint Francis of Assisi, opened the door to the discovery of America.

The first explorer to land on our shores was Juan Ponce de Leon, a cavalier who had accompanied Columbus on his second voyage. On March 27, 1512, Easter Sunday (called Pascua Florida by the Spaniards), Ponce de Leon landed on the North American continent. In honor of the holy day, he called the new land Florida. As Columbus had before him, Ponce de Leon planted the standard of the Cross, this time on American soil. The first Mass within the territory of the United States was said on this Easter Sunday, 95 years before the English landed at Jamestown.

As the exploration of America began, its native population, the Indians, came under the protection of the Church. In 1537, Pope Paul III declared in an apostolic brief that the native Indians of America were free men and should not be reduced to slavery. The patent issued by Charles V of Spain in 1523 reflected the missionary zeal of the Catholic world:

Whereas our principal interest in the discovery of new lands is that the inhabitants and natives thereof, who are without the light or knowledge of faith, may be brought to understand the truth of our holy Catholic faith, that they may come to a knowledge thereof, and become Christians and be saved, and this is the chief motive that you are to bear and hold in this affair; and to this end it is proper that religious persons should accompany you. By these presents I empower you to carry to the said land the religious whom you should judge necessary, and the vestments and other things needful for the observance of Divine worship...[2]

With the explorers, eager for treasure, came the missionary priests. Several priests (called padres by the Spanish) accompanied Coronado on his march northward from Mexico in search of Cibola and its "seven cities of gold." When Coronado returned to Mexico in 1542, ragged and discouraged, several of the padres requested permisson to stay among the Indians of New Mexico. One of them, Father Juan de Padilla, a Franciscan and former soldier, remained at the Indian town of Quivira with his converts. After several months at Quivira, he set out for a nearby town. On the road, he was suddenly surrounded by a party of hostile Indians. He knelt down in prayer, preparing for death. In a moment, he was struck down, pierced by a shower of arrows. Father Padilla is the Protomartyr of the United States, the first priest to give his life for the Faith in our country. The example of patience and courage set by Father Padilla was to be followed again and again in the coming years by priests who would give their lives unsparingly for the salvation of souls.

The Indians of America were not like the gentle natives who had welcomed Columbus to their island. They were fierce savages to whom cruelty was an art. They did not understand forgiveness and regarded it as a weakness. They believed in witchcraft, medicine men, and jugglery. They worshiped manitous or spirits which they believed were in people, animals, and inanimate objects. Contrary to popular belief, they had no knowledge of a "Great Spirit" or one God. They first learned of Him from the Catholic missionaries.

The Florida Mission was founded to bring the Faith to these Indians. Its supply center was St. Augustine, the oldest city in the United States, having been founded in 1565. From St. Augustine, the padres went to study the Indian customs, languages and religions in order to better understand and communicate with them. The words of Pope Saint Pius V (1566-1572) clearly manifested his concern for the spiritual welfare and salvation of the Indians: "Nothing is more important in the conversion of these Indians and idolaters than to endeavor by all means to prevent a scandal being given by the vices and immoralities of such as go to those western parts."[3] The Mexican Father Pareja wrote a catechism in the language of the Yamassees—the first work in any of our Indian languages to be printed. For several years, the Fathers watched their villages of Christian Indians grow, villages whose inhabitants no longer worshiped the sun and fire, nor practiced polygamy.

In September of 1597, however, Father Corpa of Tolemato (the area now occupied by a cemetery in St. Augustine) was forced to publicly rebuke one of his converts for unbridled immorality. The Indian, son of a chief, was furious and plotted revenge. Inciting braves from a neighboring village, he returned with them in the

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night and murdered Father Corpa with a tomahawk as the missionary knelt before the altar in prayer. They then embarked on a night of carnage, hurrying from village to village, murdering the priests. All of the padres, caught by surprise and unable to escape, met their deaths bravely. Father Aunon even consoled his grieving converts, assuring them of his joy at giving his life for the Faith. The band of murderers was finally apprehended by the Christian chieftain of St. Peter's Isle.

It took nine years to rebuild the missions thus destroyed. But the Franciscans kept coming in their customary groups of 12, so many of them that Florida was made a Franciscan province. Missions were established among the Apalaches and Creeks in west Florida and Georgia. In 1643, a chief of the Cherokees was baptized, increasing the Faith among that tribe. The Spanish colony was surrounded by growing numbers of Christian Indians whose love for and loyalty to the Catholic Faith were becoming stronger with each passing day.

However, Governor Moore, the English governor of Carolina, began to order assaults on the Spanish missions. Using English troops and Alabama Indians, he systematically destroyed the mission stations. The Catholic Indians were sold as slaves in Charleston and other ports. Eventually, war broke out between the English forces and the Christian Indians. After the war, Chief John Mark of the Apalachicola tribe, freed from harassment by the English, worked to restore the missions. Receiving no help from the Spanish government, he and one hundred other Indians founded the missions of Our Lady of Loneliness and Saint Louis in 1718.

The deathblow to the Florida Mission was dealt when Spain ceded Florida to England by the Treaty of Paris in 1763. The surviving Franciscans were ordered to leave with the Spanish settlers. The Indians were evicted from their towns and barred from the church they themselves had built. All of their property was given by the governor to the English church. These Indians took the name Seminoles, meaning "wanderers," and vanished into the Everglades. Deprived of their priests and robbed of their lands, the Seminoles reverted to savagery. They were implacable foes of the English, and later took American lives. They were not subdued until 1841.

Drawing from the experience gained in Florida, the Spanish Fathers expanded their missionary efforts to New Mexico, Arizona, Texas and California. In New Mexico, the padres organized the Indians into self-governing pueblos. They appointed the first slate of officers, but from then on the Indians elected their own representatives. The Indians in these missions governed themselves, and were industrious, literate, and prosperous.

In 1685, the German-born Jesuit Father Eusebius Kuhn (better known as Father Kino) founded missions among the Pimas in Arizona. Born in 1644 in Welschtirol, Father Kino taught mathematics before coming to America in 1680. He was an excellent mapmaker and, through his travels to the Indian camps, was able to prove the existence of an overland route to California. After converting a chief named Coxi, Father Kino established Mission Nuestra Senora de los Dolores (Our Lady of Sorrows) in 1687 and, from there, mapped the territory of modern Arizona. He rode daily to the Indian camps and became known as the Horseback Priest. Traveling among the tribes he had converted, he covered more than 20,000 miles. He had a great affection for the Indians and was successful in gaining many conversions. He composed catechisms in their languages and left vocabularies and works of grammar for his successors.

In Texas, the Franciscan Father Antonio Margil de Jesus founded a number of missions. A tall and slender man, he walked barefoot, ate no meat or fish, fasted every day, practiced severe penances, and spent most of the night in prayer. Among the missions he founded in the town of San Antonio are the Mission del la Purisma Concepcion (1731), the oldest church in the United States dedicated to the Immaculate Conception, and that of San Antonio de Valero (founded in 1703 and moved to its present site in 1744). This little mission is best known to most Americans as "the Alamo."

The Franciscans and the Jesuits began building missions in California before 1600. In 1768, however, the Spanish government suppressed the Jesuit order and all the Jesuits were taken prisoner and removed from California. The Franciscans, headed by Father Juniper Serra, continued the Jesuit plan for the missions. Father Serra's first misson was San Diego (Saint James), founded on July 16, 1769. In November of 1775, this mission was attacked by a band of apostate Indians who looted the church, burned the mission house, and murdered Father Luis Jayme as he came from the house with his customary greeting, "Love God, my children."[4] Though advised to abandon the mission, Father Serra, on hearing the news, replied: "Thank God, that field is watered!"[5] Father Serra then began to rebuild the ruined mission. Though often in poor health, he personally made the rounds of his missions on foot, traveling through hostile territory, from San Diego to his headquarters at Monterey.

Father Serra's California missions differed from the others in our country. Instead of the missionary going alone into the wilderness, the padre went to his station accompanied by a small guard, a colony of Indian converts, herds of cattle, and a supply of tools and farm implements. The Indians learned a variety of trades and the missions prospered. This prosperity constantly attracted newcomers. *continued on next page*

MASONRY'S WAR AGAINST THE ROMAN CATHOLIC CHURCH

John Kenneth Weiskittel

In the August/September 1984 issue of the British semi-traditional magazine, *Christian Order,* there appeared an article, "Time for Moderation," by the editor, Father Paul Crane, S.J., in which he implores Catholics to exercise restraint during the Church's current dark days. Certainly, we can agree with many of his warnings.

For one, we note his caution against falling into a "quiet passivity" or apathy. Also, he rightly says we should shun the messages of "visionaries" and the lures of Eastern religions. And he admonishes readers of the dead end encountered by following would-be "popes." (Regrettably, he exhibits a blind spot on this by his support of the best known of the false "pontiffs," John Paul II.)

Where we must part company with Father Crane, however, is when he asserts that one is an extremist who believes that "the Church's present trouble (is) the outcome of a cleverly engineered and diabolical conspiracy at the heart of which lies a brilliantly conceived and cunningly controlled Masonic and/or K.G.B. plot, working relentlessly and with satanic intent for the destruction of the Church." While generously conceding that the Communists are pleased with the Church's crisis and that some Masons "hate the Church," Father Crane trots out a catalog of cliches about how this notion of a plot is "far-fetched nonsense" invented by paranoid types who see enemies "lurking behind every bush." Such people, he contends, "spend their time constructing men of straw" in order to bolster their belief in "the supposed devilries of a largely hypothetical conspiracy" rather than admit that some of the blame must be placed on Catholics themselves for the sorry state of affairs.

Though it scarcely can be denied that Catholics *are* in part responsible for allowing what Father Crane calls the "neo-modernist attack" to prevail, neither can it be reasonably maintained that the myriad moral and dogmatic plagues which abound are products of spontaneous generation. In short, they are there because they have been foisted upon the Church under the guise of "progress" and "reform" by a relatively small group of men who have nothing but contempt for Catholic teaching. Some of these men are Masons, some are not—but *all* are working for principles that in the final analysis are Masonic.

Yet, Father Crane is only faithfully conforming to what is implicit in the attitude of his superiors in the Conciliar "Catholic" Church, the attitude that Freemasonry is not a threat to church and state. This ignores the obvious fact that, for the more than two-and-a-half centuries since the establishment in 1717 of the first Grand Lodge in London, the voice of the Catholic Church has spoken repeatedly in the strongest possible terms of Masonry's diabolical war against all that is holy and of the obligation of all Catholics to fight this menace with prayer and every lawful means at their disposal. The same warnings and condemnations hold true today for the Masonic conspiracy has not changed. It is our hope that the present study will provide ammunition in the battle against Freemasonry and will provide as well evidence to discredit those who think that talk of a Masonic conspiracy is but sheer fantasy.

Two Hundred Years of Papal Condemnations

Beginning with Clement XII's *In Eminenti,* written in 1738, numerous popes have used bulls, encyclicals, allocutions, constitutions and other official documents, amounting to literally tens of thousands of words, to expose and anathematize Masonry. Is it conceivable that so many pious and learned servants of Christ could be so mistaken or misinformed about the nature of the Lodges? Could they all have been induced to believe in such a monstrous plot if it were not so? Would they content themselves to heap error upon error and, in so doing, libel innocent people? Common sense and a reverence for Christ's vicars compel us to answer "no." When so many popes see the same phenomenon in exactly the same way, there must be something to it.

What follows are excerpts from several papal pronouncements that will prove beyond the slightest doubt the unity of Catholic teaching on Masonry:

CLEMENT XII. Warned by civil and ecclesiastical authorities of the newly-formed Lodges, Clement issued the above-mentioned constitution 21 years after the *formal* establishment of Freemasonry in England and 17 years after its introduction in Continental Europe. His Holiness questions the group's secrecy, asking: "if those men did no wrong, would they fear light so much?" He accuses them of "plundering the House like thieves, laying waste to the Vineyards like wolves, perverting the minds of the incautious and shooting down innocent people from their hiding places." Therefore he concludes that any Catholic who would dare to "enter, propagate or support" these "enemies of the commonweal" in any way is excommunicated "by the very act," and may receive absolution only from Rome. (It is worth noting here that Pope Clement wrote this more than a century before the supposed rift between "Christian" Anglo-Masonry and its openly atheistic continental cousin; the condemnation—as do all these papal condemnations—thus applies to all Lodges without distinction.)

BENEDICT XIV. The previous censure is renewed and strengthened in *Providus* (1751). Again, there is the charge that "what takes place at those masonic meetings is against the established order, be it religious or political." Added to this is the caution that the Lodges are breeding ground of the twin errors of religious liberty and religious indifferentism: "in this type of society, men of all religions and sects are gathered, which clearly can cause the gravest damage to the purity of the Catholic faith." Catholic rulers are called upon to take effective measures against Freemasonry.

PIUS VII. Blame for the revolutionary upheavals in Europe is placed squarely on the doorstep of the Lodges and related secret societies in *Ecclesiam* (1821). One group singled out by the pope is the Italian Carbonari which, he says, is either a Masonic offshoot or copy and is a school of lies, immorality, assassination and indifferentism. The description by Pius of Carbonari rites is identical to what is found in Masonry's highest degrees: "They blasphemously profane and defile the Passion of Jesus Christ by their sacrilegious ceremonies. They dishonor the Sacraments of the Church (for which they sacrilegiously substitute others invented by themselves) and even turn into ridicule the very mysteries of the Catholic religion. They cherish a very special hatred against the Apostolic See, which they are striving to overthrow..."

LEO XII. In *Quo Graviora* (1825), Christian governments are rebuked for not obeying the wishes of the Vatican by allowing the growth and influence of the Lodges to reek havoc, and are implored to actively suppress them. The Masons and allied secret societies are called the perpetrators not only of irreligious propaganda but also of *systematic assassination.* Leo affirms that these sects, "although differing in name, are closely united with each other by the unholy bond of the same wicked and impious designs," and warns that a Catholic giving aid to one of them is "guilty of a most grievious crime."

PIUS VIII. The Catholic hierarchy around the world is admonished to keep watch over Freemasonry—the "declared enemies of God"—by *Traditae Humilitati Nostrae* (1829). The dangers of Masonic doctrines entering into schools and colleges are noted and, in the most forceful language yet used in a papal communication, the pope repeats the words of Pope Saint Leo the Great, applied to fifth-century heretics: "lying is their rule, Satan is their God and shameful deeds their sacrifice."

GREGORY XVI. Masonry is cited as "the principal cause of all the calamaties on earth and in the kingdoms" by Gregory in *Mirari Vos* (1832), and as "the cesspool of all preceding sects" in which "are congregated all the sacrileges, infamy and blasphemy which are contained in the most abominable heresies."

PIUS IX. This great pontiff was on many occasions critical of the Masonic "brotherhood." *Qui Pluribus* (1846) refers to it as a "perverse sect" that, "hidden at first in dark alleys, has finally come to light, to ruin religious and civil society." In *Singulari Quadam* (1854) he attacks their "dreadful doctrines allowing indifferentism in matters of religion," and applies to them Christ's words to the Pharisees: "You are from your father the devil, and it is the works of your father that you wish to do." Masonry is characterized as forming "the Synagogue of Satan" in *Ex Epistola* (1865) "...whose object it is to blot out the Church of Christ, were it possible, from the face of the Universe." Finally, Pope Pius IX again calls it the Synagogue of Satan in *Etsi Multa* (1873), while reminding the Church's bishops that all of the pontifical decrees on Masonry apply to every country on earth (he refers to America by name).

LEO XIII. The need to combat the spirit and teachings of Freemasonry—"the deadly poison circulating today in the veins of human society" as he puts it in *Quod Apostolici* (1878)—is stressed by this illustrious pastor of souls in almost all of his 50 encyclicals. Of these letters, *Humanum Genus* (1884) is the most complete analysis on the subject by any pope. In the war against God and His Church, Leo writes, the Lodges form "a powerful auxiliary of Satan." Specifically, regarding Socialists and Communists, he notes that "the sect of Freemasons greatly favors their designs and holds in common with them their chief opinions." (These opinions include approval of lawlessness and immorality, attacks on the authority of rulers and a call for equality and the absolute sovereignty of "the people," and fighting to remove Church influence from government.)* On the silver jubilee of his ascendance to the throne of Saint Peter, Leo issued an apostolic letter in 1902 reminding the Catholic hierarchy of the deceitful nature of the enemy: "Filled with the spirit of Satan, who knows how to transform himself as an angel of light, Freemasonry puts forward as its pretended aim the good of humanity..."

BENEDICT XV. Finally, in our survey of excerpts, we come to the pope who in 1917 issued the Code of Canon Law, Canon 2335 of which bans Catholic membership "in the sect of Freemasons or similar associations plotting against the Church," saying that all who become Masons incur *ipso facto* excommunication. And Canon 2336 specifies that, should clerics or religious be known to join such a sect, "every Catholic is under the obligation of denouncing them to the Congregation of the Holy Office." (Again note, *all* Lodges fall under the ban, not simply the European.)

The foregoing selections represent only a fraction of papal comments on the subject, of course, but still enough to make it abundantly clear that they are of one mind: *Masonry is a satanic conspiracy waging ceaseless war against God and His Church.* Furthermore, because there is such a unanimity, taken as a whole the pronouncements represent the *ordinary magiste-*

*Marx, Engels and Lenin were all Masons, as were many other revolutionaries.

rium (or teaching authority of the Church) which all Catholics must accept.

Provocation of the Censures

Having established the mind of the Church regarding the Freemasons, let us now turn to the stimuli that formed that position. It goes without saying that the popes, ever mindful of Christ's commission to spread His gospel throughout the world, do not seek to alienate, nor do they make rash accusations that would constitute unjust defamation of character. All of these pronouncements were made only after careful consultation with secular and spiritual leaders, lengthy study of relevant documents and much heartfelt prayer and reflection. So what would cause them to call the Lodges not merely bad or dangerous but *manifestly in league with the devil?* The answer is found in the words and deeds of Freemasonry.

The first conquest made by Masons was in the world of ideas, with their championing of a group of false intellectuals self-dubbed as "the philosophers," for they knew that, if they were to influence and control the arts, science, journalism and education, they could soon infect society from top to bottom with their teachings. The principal error they propounded is known as *rationalism,* a system that rejects revelation and accepts only that knowledge attained by reason.

In Paris, these "philosophers" edited the *Encyclopedie* between 1752-65, a book that would mold minds to revolt in but a few short years. We read, under the heading "The Encyclopedists" in Attwater's *Catholic Dictionary:* "The name is particularly given to the group called 'the philosophers' who gave the *Encyclopedie* a twist towards infidelity, free-thinking and rationalism and whose general writing and teaching prepared the mind of France for the irreligion of the Revolution." It was edited by two foul anti-Christians, the Mason d'Alembert and his friend Diderot, and not surprisingly, it was banned more than once. Its contributors included the atheistic Baron d'Holbach, known by his contemporaries as "the personal enemy of the Almighty," and Voltaire, whose motto for many years was *Ecrasez l'infame!* (Crush the infamy!—meaning crush Catholicism). "I hated priests, I hate them, I shall hate them till doomsday," was also said by Voltaire, who entered the Lodges under the sponsorship of the American Mason, Benjamin Franklin. No wonder Pope Pius VI referred to them as "these accursed philosophers!"

The culmination of Masonic efforts was the infamous French Revolution of 1789. Catholic monarch Louis XVI and his family were murdered (his Masonic cousin was among his betrayers), every class of the faithful was persecuted or slaughtered and churches, seminaries, cathedrals and religious communities were sacked and converted into "Temples of Reason." Louis was a dedicated, conscientious ruler whose name has been besmirched by non-Catholic history books as either a fool or a despot overthrown by the neglected or oppressed masses. Actually, the king was a devout Catholic with a deep devotion to the Sacred Heart, emblems of which were worn by all in the royal family. Indeed, Louis XVI may well have been a martyr in the true sense of the word, for Pius VI defended his memory with these words: "who could ever doubt that this monarch was sacrificed principally in hatred for the Faith, and through a spirit of fury against Catholic dogma?" That fury was a plot against altar and throne in which the Lodges played a central role, and most emphatically was *not* a spontaneous popular uprising. (Incidentally, it is known that Anglo-Masonry —the supposedly tolerant branch of the sect—gave financial and moral support to the French Revolution.)

The horrors of that war with its Reign of Terror, unsurpassed by any other persecution in Church history, were followed in France by more of the same in 1830, 1848 and 1871. In every Catholic nation, the Masons had shock troops to carry out the bloodier part of the agenda: in France, the Jacobins; in south Germany and Austria, the Illuminati; in Ireland, the Orange Society; in Italy, the Carbonari, to name a few. Not one Catholic country in the world has been spared from the rage of this infernal cabal. King Umberto II of Italy was murdered by them, as was Pope Pius IX's prime minister, Count Rossi. (The secret societies, unable to murder the pontiff himself, later disrupted his funeral procession and made an unsuccessful attempt to seize his coffin and throw it into the Tiber.) World War I began when the Masons, unable to carry out the assassination of Franz Joseph, Emperor of the Austro-Hungarian Empire, killed another member of the Catholic royal family, Archduke Ferdinand—and that war ended with the formation of the Masonic League of Nations.

Freemasonry in America

Often we are lulled into the belief that the Lodges in the United States are somehow different than those elsewhere. This difference is largely cosmetic. America has never been a Catholic nation; in fact, many of its basic concepts are Masonic as, for example, separation of church and state, government schools, religious liberty, etc. The godless compulsory public education program seeks to destroy Catholic education by forcing Catholic parents to pay for the former even if they send their children to parochial schools (though Conciliar schools have more in common with their public counterparts than they do with those which are truly Catholic).

A reading of American Masonic literature reveals the essential unity of U.S. Lodges with those around the world. Albert Pike, who died in 1891, was the Supreme Grand Commander of Scottish Rite Masons in the USA and an accepted authority on all matters Masonic. Of the Church/Lodge situation, he wrote (in *Readings XXXII* for 32nd degree Masons): "It is a war *a outrance* (i.e., *to the death*) between Light and Darkness." In a companion work, *Legenda XXXII,* he gloated at the worsening situation across the Atlantic: "Daily the Pope must submit to see his influence and preroga-

tives narrowed and circumscribed, his temporal power by degrees annulled, and his spiritual supremacy acknowledged only by those countries in Europe whose people are sunken in ignorance and superstition. Daily the Kings must yield to the just demands of their subjects, recognize the people as the only true source of their power, and submit to see their prerogatives lessened and their powers restrained by constitutional guarantees of individual freedoms." Pike said: "the antipapal spirit (grows) out of the natural repugnance of men of intellect to the yoke of a spiritual despotism that makes Reason and Free Thought Crimes...," and he (Pike) equated the pope to an atheist by asserting: "The man who *denies* God, and the man who *defines* him, with a pretended infallibility, are equally fanatical." The works of Albert Mackey, a U.S. Scottish Rite Secretary-General, who died in 1881 and who is revered by Masons almost as much as Pike, are the basis of *Masonry Defined.* In that work, a standard reference of the Lodges, an article on the Jesuits reveals how the enemies of the Church attack it with accusations more befitting the accusers: "But wherever they (the Jesuits) touched the Institution (Freemasonry) they left the trail of the serpent." And the 1910 edition of the *Catholic Encyclopedia* quotes the Chicago Masonic Lodge publication, *The Voice,* as calling "bigotry and zeal...the assumptions of priestcraft" and as contending that "Popery and priestcraft are so allied, that they may be called the same...(both being based upon) the conceit of self-sufficiency and the lust of dominion."

Freemasonry and Vatican Council II

"The smoke of Satan has entered the sanctuary" is the reported reply Paul VI made to questions on the sorry state of the Catholic world in the aftermath of the Second Vatican Council. Yes, but how did it enter? It was given access when Pope John XXIII, in his own words, proceeded to "open the windows of the Church" to the modern age. Not only were Masonic concepts like equality and religious liberty promoted at the Council, but not once were secret societies even mentioned in any of its documents. If the Council was really convened to address *modern problems* in the Church and the world, how could it possibly ignore the relentless advance of these dark forces? As both sides agree, this is a war to the death between two irreconcilable views of God and man. No truces have been called; neither have peace treaties been signed. *Nor can they be.* At the end of Vatican II's sessions, such natural foes of Catholicism as the atheistic Grand Orient Lodge in France immediately hailed the proceedings as "a French Revolution within the Church."

Today, as we inspect the devastation of our beloved Church, we may wonder how this could have occurred. A large part of the answer may be found in documents of the Alta Vendita, a powerful Masonic body in Italy a century ago. Pope Gregory XVI read these, which had been seized in 1846, and had them published. "Our ultimate end," begins one of them, "is that of Voltaire and the French Revolution—the final destruction of Catholicism..." To do this it would seek the corruption of public morals and of the family through corrupt priests. Thus it instructs: "Let the clergy march under your banner in the belief always that they are marching under the banner of the Apostolic Keys...Lay your nets in the depths of sacristies, seminaries, and convents..." and "Draw away priests from the altars and from the practice of virtue." Instead of attacking the Church from without, it proposed an inner attack through infiltration by those allegedly professing the Faith. Ultimately, Masonic corruption would find its way to Rome itself and Masonry would have "a Pope according to our wants." The rest would be easy.

Can we deny that a large part of this plan has succeeded? Does not corruption flourish at all levels of the Conciliar "Catholic" Church? Are not Conciliar seminaries places where one can hear each and every Church doctrine held up to ridicule? And does not that great promoter of equality, socialistic economics and religious liberty, John Paul II, suit the wants of the Lodges?

A few years ago the names of prominent members of the Conciliar hierarchy were revealed to be members of Italian Masonry. Among them were: Cardinal Leo Suenens, apostle of the Protestant-style "Charismatic" movement; Archbishop Annibale Bugnini, author of the travesty called the New "Mass"; and Secretary of State Agostino Casaroli, who recently signed a document with Italy's socialist leader ending Catholicism's standing as the state religion there (long an aim of Masonry). Was anything ever done by the Vatican on this matter? And, despite token warnings by papal authorities that Masonic membership is "a grave sin," we look for the day when Masonic "Worshipful Masters" will be invited to speak at Conciliar churches—if they're not already.

The final goal of Masonry is the same as it ever was: destroy the Catholic Church and replace it with a counterfeit religion. Freemasonry despises the Roman Catholic Church primarily because that Church was founded on earth by Masonry's real enemy...*God Almighty.* As stated by a delegate to the 1886 International Masonic Congress in Brussels, the battle cry is: "War on God! Hatred to God! In this is progress! It is necessary to crush Heaven as if it were a piece of paper!" How imperative it is, then, for us traditional Roman Catholics to heed and to follow Pope Leo XIII's instruction: "Tear away the mask of Freemasonry, and let it be seen as it really is."†

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"The Spanish Fathers" continued from page 3

Two friars directed each mission. One supervised the mission buildings and religious instruction. The other was in charge of field labor, in which he took part, teaching "consilio manuque" (by advice and example).[6] The Indians became skilled carpenters, masons, coopers, saddlers, shoemakers, weavers, stonecutters, and brick-makers.

Though they came from different tribes, the Indians of the mission lived happily together. Many of the Catholic Indians visited their own tribes once a year, and few returned alone. In this way the missions grew until 1824 when the rapacious Echandia, sent by the Mexican government as governor of California, seized and plundered the missions. At this time, the missions consisted of over 30,000 Indians and owned 424,000 cattle, 62,500 horses, 320,000 sheep and raised 122,500 bushels of wheat and corn per year. All of this was taken from them, the Indians thrown off their lands and scattered, and the missions closed. A few of the padres were allowed to remain in their ravaged missions. Though reduced to near starvation, they shared what little they had with the Indians. The Church in California remained in this condition until 1848 when the United States won the territory from Mexico.

America's Catholic heritage dates from the moment of America's discovery. The Spanish Fathers brought the light of Faith to our shores and, unlike the explorers who sought worldly treasures, they never became discouraged. They never turned back. In spite of persecutions from every source, these heroic men persevered. Many gave their lives, suffering unspeakable cruelties. But more always came to take their places. These were men of exceptional abilities, all of which they dedicated to the greater glory of God. They gave all that they had for the conversion of America. How can we, the beneficiaries of their labors, offer less?†

1. P.J. Mahon and Rev. J.M. Hayes, S.J., *Trials and Triumphs of the Catholic Church in America* (Chicago, J. S. Hyland & Company, 1913), p. 34.
2. Maggie Bunson, *Founding of Faith* (Boston, Daughters of St. Paul, 1977), p. 18.
3. P.J. Mahon and Rev. J.M. Hayes, S.J., *Trials and Triumphs of the Catholic Church in America*, p. 144.
4. *Ibid.*, p. 168.
5. *Ibid.*, p. 168.
6. *Ibid.*, p. 172.

Freemasonry and the Church

The feature of this issue of *The Athanasian* is the article, "Masonry's War Against the Roman Catholic Church." While Mr. Weiskittel could well write at least a mini-book on the subject, we have purposely limited the article to four newsletter pages for two reasons primarily: (1) so that it would be, in effect, an insert in this current newsletter issue and (2) in order to avoid a lengthy, in-depth treatment of the subject which might discourage some from reading it. The article is a clear, concise, forthright presentation of one of the most important topics of our day. Hopefully, it will be attentively read and its message taken to heart. If so, perhaps we are not being unrealistic to expect that many of those who do so will want to do their part to give the article a wide circulation. To help in accomplishing that objective we have set a very moderate price scale for bulk orders (appears at the end of the article). Appalling indeed has been the monumental cover-up of the true nature of the conspiracy of Freemasonry and the danger it poses both to church and state. Isn't it high time, then, that we Roman Catholics began to expose this evil and, in the words of Pope Leo XIII's exhortation of over 100 years ago, "let it be seen as it really is"?

We have not dropped The Question Box from the newsletter. In fact, it was to be in this issue but there was no room for it. So, The Question Box will appear in each issue of *The Athanasian*, space permitting.

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